

A
SERMON
PREACHED

Upon the Fifth of *November*, 1678.

AT
St. CLEMENTS *Danes*.

By GREGORY HASCARD, D. D.

Rector of the said Church and one of his
Majesties Chaplains in ordinary.

IMPRIMATUR

Jan. 22.
1678.

Gnil. Jane.

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To the Right Honourable

J O H N

Earl of Exeter, my Noble Lord
and Patron.

MY LORD,

I Am very sensible how much unworthy
this following Discourse is of your
Lordships judgement, which nature made
quick and solid; and Books and studies
have advanc'd: yet however, being
earnestly importun'd, by some Friends of
considerable Rank and Quality, to expose
it to common view, and thinking this
might be a fit opportunity publickly to ac-
knowledge that mighty favour, which
your Lordship was pleas'd so generously
to give, I have ventur'd to inscribe it to
your Lordships name, choosing rather to
undergo many censures upon it than miss
one occasion to evidence to the world how
much

Epistle Dedicatory.

*much I stand oblig'd to your Lordships
goodness, for what I there enjoy, where
this was preach'd, I own to your Lord-
ships Title and undoubted Patronage, and
my obligation swells the higher, being
involv'd in that common debt, which the
whole Nation owes to your Lordships
Family, one of which was so happy an in-
strument in discovering this bloody Plot,
and would be hard for your Great and
Noble Family to bear the brand, that
some hot headed Romanists have set,
calling this Plot only Cecils contrivance,
and for those that reap'd the benefit not to
acknowledge the loyalty and good service
of a Cecil done to Church and State, and
therefore upon these and many more ac-
counts with all Gratitude and honour I
shall ever endeavour to express my self,*

Your Lordships most Humble
and most obliged Servant.

GREGORY HASCARD.

A
S E R M O N

P R E A C H E D

Upon the Fifth of *November*.

Pfal. 124. Ver. 7.

The Snare is broken and we are escaped.

WHether this Psalm is only Prophetical, and respects the future Calamities of the Jewish Church, and her Deliverances by Divine Providence, as the Babylonish Captivity, and the Persecution of *Antiochus* : Or whether it is only Gratulatory and expressive, of the Delivery and escape from the intended Bondage and Misery threatned by the *Philistin* and *Idumean* Armies, and other neighbouring Nations ; which often made their invasions into the Jewish Kingdome : Or whether the Royal Psalmist sings in his publick or private Captivity , for Mercies conferred upon his

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single self, or else his People, or Government. Or whether it be a mixed Song, Divine Writ frequently carrying a double force and sence; looking back upon things or favours past and gone, and forwards, as Types and Presidents, to prefigure things to come. I find the Learned divided among themselves, and 'tis not very material to determine, who hath the exactest truth on his side: It serving the Interest of the Christian Church, that it is a lively description of a raging Enemy under the shape and figure of a ravenous and devouring Beast. *Ver. 3.* His number, force, and violence is pointed out under the Emblem of a torrent, deluge, or inundation. *Ver. 4.* The danger, subtlety contriv'd and laid, undiscovered as yet; and slyly carried on, set down, *Ver. 7.* in the former part. But the unsuccessfulness and defeat of all these approaching dangers and calamities, by the vigilant and tender eye of Providence, in the later part, *The Snare is broken, and we are escaped.*

Two things are considerable in these words.

1. The imminent danger and misery the Church was in, by the plots and machinations of Wicked men,

2. Her

2. Her miraculous and providential deliverance.

What was then the condition of the Jewish, as tho it was a type or prediction, is now the State of a Christian Church; the Danger and the Enemy, the Providence and Deliverance very much alike in Features and Complexion: The truth and certainty of this bloody Treason is so well known and confirmed, that none besides a Romish Zealot, that hath pawn'd all his Faith upon the pretended infallible Chair, or which is as good, the dotting Legends of their Saints, can have the brow and confidence to call it in question. This traiterous Design being evidenc'd from the judgement of Great and Impartial Men, who from an obscure Light, a dark Letter to my Lord Mounteagle, made it as clear as the Noon Sun, to the satisfaction of King, Lords, and Commons, which caused the consequent Acts of Parliament to call it an Hellish Conspiracy, not only of the Jesuits, but the Seminary Priests, from the Confession of the Principal Actors, the Evidences product, at their Arraignment, the acknowledgement of Romanists themselves; one whereof, the judicious and sincere Historian *Thuanus*, hath wrote

the History of it, that we may safely say, 'tis more fairly prov'd, than many Articles of faith in the Church of *Rome*, 'tis the art and cunning of that Church to keep their bloody Principles of assassinating Kings, and murdering their heretical Subjects, secret and close, till some fair opportunity calls them out for publick use, and condemns the design and attempt, if not prosperous; and disavows it to the ignorant Vulgar, and the unsanctified ears of Hereticks, tho she applauds it in Conclaves and Cloysters. But when * one of their infallible Bishops called the Gospel, that Fable of Christ, And *Luther* and *Beza* by them must be affirmed to have died Roman Catholics; and that

* *Lco* *ic.* *to*
Cardinal
Bembo his
Secretary.

* *Dr. Pride-*
aux's *Prele-*
tion *devisibi-*
litate *Ecclesie.*
* *Sir* *Edw.*
Sands *Spec.*
Europ.

* *Junius* was cloven footed like an Ox, Providence having set a mark of Schism upon him: And * that all English men, by the excommunication that they are under, had contracted *Aro-*
rem *Diabolicum*, an hellish Blackness, and have contriv'd such fine Stories for the sake of their Vulgar, and more ignorant Proselytes, who must know no more than their wise Guides will give them leave: We may allow them to call this Conspiracy a Puritan Plot, the Statecraft of *Cecil*, or what they please. 'Tis not our business now to prove there is such a place as

Rome

Rome, or the truth of this barbarous attempt, we shall only consider it in such circumstances, as may advance the Providence and Goodness of God, and tune our praises and gratitude for it: the end of this days celebration.

1. The cruelty of the designed Fact. Had the *British* Church been Heretical or Schismatical, had she swerv'd from the Christian Faith into the Mahometan, or renounc'd her baptismal Vows, and degenerated into the Pagan superstition or idolatry; is this the way to cement the breach and difference? are these proper methods to confute Errors? is this the only wholesome counsel and reason to renew our repentance, and make us Christians once again? is to murder and kill, to convert? is to be baptised in blood, to destroy our bodies, to bring our souls to Christ? Such ways for Conversion were utterly unknown, and never thought of by Saint *Peter*, and the first Planters of the Christian Faith, and are highly unsuitable to, and unworthy of Christ and his Religion, which became victorious, and spread over the World, not by frauds or cruelty, but by miracles and argument, by patience, sufferings, and the innocency of its Teachers and Disciples: And therefore its Author, *Jesus*,

tho solicited by his Disciples, to call down, like *Elias*, fire from heaven (according to his mighty power) to destroy his fiercest Adversaries, the greatest obstacle to the propagation of his Religion, rebukes and corrects them, and tells them, *They knew not of what Spirit they were of*, and that this temper was Ignorance and Fury, and not true Zeal and Faith; and therefore he would never in his greatest straits and miseries, call down the Angels from above to his guard and assistance, or like his Type *Moses*, turn the Rivers into streams of blood, but still continued delivering his Fathers Will, in safe and gentle methods, with prayers for, and compassion upon his Persecutors, resigning up his Soul into the hands of him that judgeth right: For the sake of Christianity and the peace of Christendom, all good men wish, that his pretended Successor at *Rome* was heir to, and possesst this gentle and easie temper, as well as aimed at his power and jurisdiction. But alas! to the scandal of Christianity, if we search into the Records of Time, and turn over the History of all Ages, and read the barbarous usages of the *Pagan World*, we can either equal or over act them in the butcheries and Massacres of the *Romish Church*,
that

that pretended mild and hoily Mother; so numerous are the files of Martyrs, that have died under their bloody hands, that we can reckon them by as large numbers as St. *John* doth Rev. 7. 5. his Catalogue of sealed Saints, of the Tribe of *Judah* twelve thousand. For so the Historians tell us, that in the French Massacre in the space of three Moneths, an hundred thousand were slain, by the instigation of the tender Vicar of Christ, and the most Christian King of *France*. Dr. More in his Divine Dialogues out of Vigorius and Peyonius. Murthered of the *Albigenses* and *Waldenses* ten hundred thousand. Killed in the Duke of *Alva's* persecution thirty six thousand: and in the holy Inquisition in the space of thirty years, an hundred and fifty thousand, and what should I tell you of the times of Pope *Julius*, and our own *Marian* dayes; of the Spanish cruelty to the poor Americans, or the bloody persecution in *Ireland*, wherein an hundred thousand Protestants were murthered by Papish hands. What Kingdom or People have not felt their slaughtering principles, either by open violence, or secret poysoning, or stabbing? and this dayes brave attempt surpasses all the great exploits of all their bloody Predecessors; and every where so many have been, and are their cruelties, that that good Author, Mr. *Mede*, observes

observes, that Papal persecutions do equalize or exceed the ten famous persecutions of the Pagan Emperours : Here's the literal Successor of Saint *Peter*, and out writes the Copy, arise *Peter* kill and eat ; and when they have spoke the Prologue by the murder of a worthy Person in order to as deep a Tragedy as this, our indignation must assign the Roman Bishops another Predecessor, his great Sire *Romulus*, * who laid the Walls of *Rome* in his Brothers blood ; as tho *Rome* Pagans cruelties were all entailed, and ran in the blood of *Rome* Christian, and are now become so natural to her, being establisht by her Canons and Constitutions, that we must sooner expect an instrument out of a Cutlers Shop, than arguments out of a Jesuits Colledge for our conversion, giving us no other effect of her power of Miracles, but that she would this day have turned our Rivers into blood ; not remembring the wise mercy of that God, they say they adore, who when he reveng'd the sins of *Sodom* in showers of fire and brimstone, was careful least the Righteous should be swept away in the deluge. But here Prince and People, good and bad.

* *Fraterno
primi madue-
runt sangui-
ne muri.*

* *History of
the Powder
Plot. pag. 9.*

* Some Romanists and the Reformed, must all promiscuously fall by one common blow,

to

to be the Pattern and President hereafter of learn'd Cruelty, that they dar'd to act what others fear'd to think.

2. The Policy by which this Conspiracy was carried on, 'Twas called a snare in the *Psalms* time, and so it may be justly now: Naked Truth and Integrity are powerful and successful by their native arguments and internal virtue; his villiany and baseness, which call for stratagems and deceits, and live and thrive by political frauds. When *Rome* her self was to be baptis'd into Christianity, only the reason and Miracles of her great Apostles, their plainness and integrity, their constancy and resolution under persecution made the way, and caus'd the mighty Change and Conversion; but when she her self is to reclaim onely the errors of a dissenting Sister, Conclaves and Cabals, the State-craft of all their Fraternities and Orders, the subtlety of all their Emissaries must combine together to carry on this black design: How strangely is Primitive Christianity among them that pretend to be its greatest Champions and Admirers, degenerated from its first simplicity and open innocency into fraud and violence, inquisitions and

disguises; cunning and artifice is their faith and piety, and the Court and Ceremony their Church, and their Bishop instead of universal Pastor merits better the title of Stateholder; their Discipline and Cannons, their Articles of faith and Rules of manners, are coyn'd and fram'd to serve their power and Interest; and Mysteries of Christianity are chang'd and become only secrets of the Papal Empire; the design of their counsels and determinations are not to better and amend the lives of men, but to sway and govern Christendome. Good old Laws are relaxt, and new ones, call'd fundamental, cast, to raise a portion for a Neece, or to enrich a Cardinal Patron, and their Exchequer brought into the Temple, and call'd the holy of holies; that, what their Predecessors got by fraud, they might still keep by the same method; the dreames and visions, the extasies and raptures, the miracles, and revelations, and other pious frauds, us'd and countenanc'd by the Church of Rome (who calls herself the only spouse of Christ) to drive on their secular interest, makes the Atheistical world conclude, that Jesus himself was only a great imposter, and joyned with his Privy Council, the twelve Apostles, onely design'd

design'd to set up a new government, or only to lay us down some rules to trade by, and the chief factory should be at *Rome*, a good School to teach men only policy and cunning; and for an instance of their policy, which they call the Spirit of God, take the time for the election of *Romes High-Priest*, when they pretend the Spirit of God, is as familiarly presiding, and as fully operating, as upon the day of *Pentecost*, or baptism of the blessed *Jesus*, yet so wide are their differences, so clamorous their factions, their buying of voices, their setting up stales, their tearing of scrutinies, their long disagreement (as from the death of *Clement* the fourth, two years and more) and other sly methods, that you may say of them, as an old Cardinal did, you must uncover the roose of the house (so little room is left among them) for the holy Ghost to come upon them. And their famous *Tridentine Council*, was a better demonstration of their cunning than their faith, and integrity, wherein they fancy the Spirit of God guided their pens, influenc'd their heads, and moved their hearts, he being **Hist. of the*
totus in toto, & in qualibet parte, and sent every *Counc. of*
day (** as some then merrily laid*) from *Rome* *Trent. pag.*

in a cloak-bag thither ; yet beside the lewdness of their definitions and decrees, so many were their wily methods, and their laborious arts, that the Recorder of *Florence*, or *Cesar Borgia*, seem'd rather to keep the Chair than the Spirit of God, and little of good Saint *Peter* among them, beside his Nets to draw some less discerning men into the fashion of their Religion, and therefore more eminent was Divine Providence, that discovered all these sly and subtle Serpents, that took them in their crafty wilyness, defeated their Counsels, and made them perish by their own designs.

2. The Loss that would have follow'd had this design taken effect : Which is twofold.

1. Of the Lives and Blood of so many.
2. Of Religion.

1. Of the Lives and Blood of so many. To secure the peace and quiet of this Nation, and to fix Religion safe from its underminers, the Great Assembly meets, a learned and wise King (the Prince also, by them in the beginning of their Plot, concluded to be present) Nobility and Commons with their large Train and Attendants, the Flower and strength

Strength of the Nation, the Church and State engross'd, and enshrou'd together, with their good design, stately buildings, and a Race of Kings sleeping in their Tombs, must by these Conspirators, be made an whole burnt Sacrifice, and offer'd up to *Rome* ambition, and by one blow surpass, what ever Plague or Famine, War or common Mortality, in many years could bring to pass; and these would not have fallen alone, but Laws and Liberties, Charters and Priviledges would have died together, and have been buried in one common ruin; and all our peace and freedom would have ended in Gibbets and Inquisitions, Torments and heavy Burdens, and betrayed into a Papal Bondage: And this Land, that was never compleatly overcome by all the Legions and Armies of their Pagan Emperors in the space of so many years, in a moments time, might have been conquered by *Romes* High-Priest. * For so *Catesby* (as my Historian tells me) thought it not enough, that this, or that, or any single Person, should be aimed at, but that all together, and at the same time should be comprehended in this Conspiracy. For so he reasoned with himself, The King himself might many wayes

* *History of the Powder Plot out of Thuanus, pag. 5.*

be taken away, but this would be nothing as long as the *Prince* and the *Duke of York* were alive : Again, if they were remov'd, yet this would advantage nothing, so long as there remain'd a *Parliament*, so vigilant, so circumspect to whatever might happen : Or if the *Parliament*, or the Chief Members of it, could be destroyed, there would remain still the *Peers* of the *Realm*, so many prudent *Persons*, so many powerful *Earls*, addicted to that *Party*, whom they would hardly resist, and who by their *Authority*, *Wealth*, and *Dependants* would be able, if occasion should be, to restore things to their former state ; therefore not by delays but at one blow, all were to be swallowed up, and so laudable an achievement was to be brought to effect altogether and at once. Thus did the *Roman Eagle* stoop to her prey, and the whole *Land* was got within her pounces, but, thanks be to *God*, who hath not given us as a prey to their teeth.

2. The Loss of Religion.

1. What might have been, had this *Treason* been successful. Had this *Train of Powder* and *Designs* been prosperous, what

a dismal choice had been propos'd , to change your Religion , or to embrace a Stake , to violate your Faith and Conscience for the Romish Creed , or else Lives and Liberties, Fortunes and all the Endowments of Life must be sacrific'd ; to Recant your Vows and sacred Oaths, or else to expect a perpetual Prison or a Flame , to suffer or comply , to have a Wrack either in Body or in Mind. Such hard proposals should have been the conditions of your Peace , and a severe contract it would have been to change the Religion of our Church, which we have Arguments and Reasons sufficient to confirm us, is pure , Primitive and Apostolical, into a Faith , that is but a Modern Contrivance and Innovation , begun by interest, made up of Fopperies and Falshood, and carried on by Fraud and Violence. Such a Religion you must have had , which makes absurdities , Blasphemies and Contradictions Articles of Faith , teaching you how by vertue of Transubstantiation , you may admire the glorified Body of your Saviour above , yet mangle
it,

it, adore, and devour it, at the same time here below, you should have been taught to make your Prayers and Addresses unto God in an unknown Tongue, whereby the dead, that sleep in the Tombs and Monuments of the Church, might have as good Devotion as the living in it, or if they understood any part of their Devotion, the work barely done, the nimbleness of their Lips and Fingers must satisfy for Zeal and intention of mind: you should have been taught, that, though you die with a load of sins, not thoroughly repented of and satisfy'd for, yet your kind Mother of *Rome* hath provided an intermediate place between Hell and you, a second venture from whence, by a Deputy Friend, a good Purse, and a kind Priest, you may be discharged, and be Crown'd a Saint in that Church. You must be content onely to Communicate in one kind, and be glad of the bread alone, for the dainty reason of the Lay mans beards, and the nice distinction of concomitance, yet point blank against your Saviours institution.

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you must have been in that Church (notwithstanding the Thunder and Lightning upon Mount *Sinai*, to shew their indispensable nature, when the Ten Commandments were deliver'd) will afford you Nine only; or at least, use Art to conceal the Second, because it Glares too much upon their Adoration of Images, and Invocation of Saints; and the Curious Distinctions of their Schools and Casuists have eluded the force of all the rest. Such Priests, such Temples, such Devotions you must have had, so gay, so soppyish, so full of Antick Postures, Scenes and Ceremonies, that you will find little difference between Old *Rome's* Theatres, and New *Rome's* Churches. Such a Religion is the *Romish*, which Magnifies Christ in Hymns and Songs, Gestures, and other lighter Services; yet Rivals him in his particular Power and Prerogative, in Adoring and Invoking Saints, some of which, while on Earth, were Vicious, and now we know not where they dwell; and others justly suspected, if ever they were in Being. The jolly Sinner in that Church needs not despair of his Salvation for want of Sincere Repentance, while Artificial Sighs and Customary Confessions, Pilgrimages and gentle Whipp-

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ings,

pings, Pardons and Indulgences so easily obtain'd by privileg'd Altars, *Agnus Dei's*, hallowed Swords, Roses, Hats, Church-yards, and other pretty Knacks and Devices ; while a little Dole to the Poor, and more to the Priests, for a lusty Absolution upon Attrition, and other faint Compositions with God, and Bribes for Divine Justice will serve the turn. Such a Church you should have been in, who, notwithstanding her Pretences to Infallibility, can give her Members no sufficient Assurance to judge by, whether they shall be saved or no; not only from their known way of Arguing, call'd Circle, proving the Scriptures from their Church, and their Church again from the Scriptures, but from the Doctrine of Intention^a, (which is an Article of Faith at *Rome*) that if the Priest do not really Intend to do, what he outwardly pretends to do, all his Performance is Ineffectual; and this perverse Intention of the Priest is not to be supply'd by God himself, ^b saith one of their Casuists, and that the Priest may be so perverse as not to Intend. ^c Another of their Doctors doth suppose, and states the Case where it may be allow'd ; so that though you be Baptized, Communicated, and Absolved, (things absolutely

^a *Diane Compend.* p. 36.

^b *Ibid.*

^c *Escobar Traff.*
7. *Examin.* 6.
Num. 41. p. 867.

folutely necessary to Salvation by their Confession,) yet you cannot certainly judge whether you shall be fav'd, except you have the privilege of God, and know the Heart and Intentions of your Priest. Such a Religion you must have profess'd, whose chiefest Doctors and Guides of Conscience teach men to break all the Ties and Ligaments of Humane Society and Conversation, telling their Disciples that Faith is not to be kept with Hereticks; directing them how to Lye Artificially, to Equivo- cate and Forswear, to Cheat in Bargaining, to baffle Contracts, to exempt their Priests, though Guilty of Treason, from the Secular Judge; and before an Ecclesiastical one 'tis very difficult to Convict them, their ^a Wit- nesses must be so many. These Guides teach Subjects to Rebell and Murther, Children to be Disobedient, Servants Unfaithful; by which, and many other lewder Doctrines, Skin'd over by nice Distinctions, by which they instruct their Profelytes only more Learnedly to sin; they would make the World only a greater Robbery, and reduce it to its Ancient ^b Cha- os. In short, such a Religion the Bishops of Rome would have forc'd you into, whose Faith is False and Erroneous; the Rules of Manners

^a For a Cardi-
nal 72. for a
Bishop 64. See
Diana Com-
pend. p. 85.

^b For these and
much more of the
same nature, see
the Casuistical
Writers of the
Church of
Rome, as San-
chez, Azorius,
Lessius, &c.

laid down by many of her Penitentiaries and great Doctors perswading and countenancing Vice and Debauchery; her Devotions Childish and gay, and propagated by Fraud and Cruelty. Taking therefore this short view of the *Romish* Way, and being fully perswaded that we are Baptized into this Church of *England*, whose Faith is Primitive, Pure, and Apostolical, her Rules for Manners only leading to Virtue and Goodness, her Discipline wholesome and proper, and her Devotions decent and Manly; let us stick fast unto her, and take *Solomon's* Advice, *My Son, Fear thou the Lord and the King, but meddle not with them that are given to change.*

Prov. 24. 21.

2. What Religion hath lost, though the Design was Unsuccessfull, yet the Attempt makes the Crime Scandalous and Horrid, and Detestable by all Mankind. Christianity by the intended Blow lyes a Bleeding: *Tell it not in Gath, publish it not in Askelon.* When the Uncircumcised, the *Pagan* Emperours and *Mahometan* Princes shall hear of such Barbarous Attempts upon the Persons of Princes, such Bloody Villanies and Massacres upon their Subjects, and That by her that Arrays her self with the fine Names of the only Catholick, Apostolical, Infallible, most Holy, and only
Chri-

Christian Church; and Perjuries and Murders, Rebellion and Disloyalty are defended by the Nice Doctrines of their Schools, will they not conclude in Disdain : Here's the Principles of a Christian, these Spring from their Bibles, these are the Doctrines and Precepts of their Commander and Master, Jesus ? Are these the tame Lambs and Doves of Christianity ? Are these they that fear Damnation for Rebellion ? Are these the gentle Martyrs for Honesty and Peace, for Conscience and Obedience ? Are these the meek Servants of the Bishop of *Rome*, that calls himself the Servant of Servants ? Christians ! Away with them to the Lyons and Fires again. Let us invade their Territories, set up our *Alcoran* for their *Bibles*, and our *Mahomet* for their *Christ*, against whom we dare not Rebell, lest we forfeit that Luxurious Paradise. The Bloody Doctrines and Rebellious Practices of the Infalible Chair hath stain'd more the Beauty of Religion, and stop'd its progress and Victories over the Superstitions and Idolatries of the Gentile World, and lost more Profelytes, than ever their busie Emissaries, their *Christaviers* and other zealous Planters have Converted and obtained. Will not an *Indian* Prince be afraid
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of embracing the Christian Religion, lest he lose his own Dominions, Life, and his Paternal Religion too, at the same time, which he now holds by a surer Tenure? Is it not a clear Argument and demonstration to the *Chinesian* Emperour to renounce his Idolatry, and be Baptized Christian, when he shall read how *Henry* the Fourth and *Frederick* the First (as one observes) fought threescore Battels more than *Julius Cæsar*, stirr'd up by the Peaceable Popes of *Rome*? Is it not a fair perswasion for all Princes to become Christians, when they shall hear of the Deprivations and Excommunications, and that unlimited Power of the *Romish* Priest, in disposing Crowns and Sceptres, upon the pretence of Profuseness or Breach of Faith, for Perjury or Magick, for Sacrilege or Heresie, for Schism, or Violence to a Cardinal, and for many other Causes laid down by their flattering Casuists, or for almost any thing, when his Holiness is out of Humour? and they give us a Prefident of *Childerick*, who was deprived from being King of *France*, because he was a little easie natur'd, not given to Action, nor so wise as his Neighbours, whereby he was unfit for Rule; ^a though *Benedict* the Ninth

at

at Twelve years of Age was made Vicar of Christ, and his little Holiness was as Infallible as the best of them, and fitter for the Rattles of their Devotions than any. When they shall read of that Jolly Pope *Sixtus Quintus* Excommunicating *Elizabeth* of England, and publishing a *Croisada* against her, and *Henry* the Third of *France* ; of *Gregory* the Fourteenth, Excommunicating and Damning *Henry* the 4th, renewed by *Clement* the Eighth; and the turbulent carriage of *Paul* the Fifth, in the Reign of King *James* ; and thence (as a good Author notes) as it's natural consequence, this Black Conspiracy came ; for seldom was the Thunder of Excommunication discharged, but a Showre of Blood followed. When *Adrian* the Fourth shall chide *Frederick Barbarossa* the Emperour, for hold- in the Stirrup wrong, and tread upon his Neck, adding Profaneness to his Insolency, in applying the Prophecy belonging to Christ, Psal. 91. 13.
^a *Thou shalt go upon the Lion and Adder, the young Lion and the Dragon shalt thou tread under thy feet :* When they shall read how Fowls Hist. 252.
^b *Callistus* the Second had *William* the Great Duke of *Apulia* as his Foot Boy, how *Celestine* the Third put on, and kick'd off again
in

in Disdain the Emperour *Henry* the Sixth his Crown: When the Pagan Princes shall read of King *John* resigning his Crown upon his knees to *Pandulphus* the Pope's Legate, and of the Canonizing of *Thomas a Becket*, that Insolent, Sawcy, and Rebellious Saint; and invoking of his Blood as meritorious: and the whipping his Prince and Master *Henry* the Second by the Monks of *Canterbury*; and that *Champian* and *Garnet* for Rebellion and Treason should justly forfeit their Lives here in *England*, and yet be reputed Martyrs, and have Glories about their Heads at *Rome*: that these can be the Methods to make Kings the Nursing Fathers, and Queens the Nursing Mothers of the Church? Will it not make them believe that Christianity spread, and became Victorious, not by Patience, Goodness, and Martyrdome, but by Falshood and Invasions, Murthers and Powerful Armies? No Sect of Christians have made True Religion more give ground, than those of the *Romish* Communion, who engross Christianity, and all the World are *Hereticks* and *Pagans* but themselves. Their Adoration of Images are a Scandal and Offence unto the *Jew*, whose Law is so rigorous

rous and strait against them ; and their Doctrine of Transubstantiation is made up of so many Contradictions and Blasphemies, that it made the *Arabian* Philosopher *Averroes* say, *Terrarum Orbem peragrando nullam Religionem Christianâ deteriore inveni, quæ ipsum Deum quem tollit devorat* ; in all my travels I have found no sort of Religion worse than the Christians, which Devoures that God it pretends to adore ; and their many other soft and delicious Doctrines, have caused the Christian World to degenerate into Atheistical and Vicious Lives ; and to conclude Christianity is nothing else but a Politick Maxim, to reduce Fools and Madmen and credulous Subjects into awe. Thus was this Church and State struck at, but Christianity felt the Blow ; and while *St. Peter's* Successor draws his Sword, pretending to defend his Saviour, and propagate his Religion, his Master receives the Wound, and he Crucifies the Lord of Life again, and puts Religion to an open shame.

Lastly, the opportunity God took for this Deliverance. Just when the Snare, and these Conspirators were ready ; just when these proud Waves, our Enemies, in a violent Torrent were all coming, and this horrid Mon-

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ster was begotten, grown, and thriven in the teeming Womb, and ready to be brought forth; Divine Providence interposeth, strangeth it in its Birch, to the ruine of its Parent. the Deity permits the Designs of Satan and his black Confederates to blossom and to grow, and through all the Intrigues and mysterious turnings of State and Policy, to arrive at their full maturity; then the Invincible Hand is stretched out, and crops them, to display his Omnipotent Arm more, to make his Presence and his Wisdome more sought for and reverenc'd, and to be stronger Arguments for a grateful Mind. When the Trains and Methods of Tyrants and malicious Men are so well contriv'd and laid, that their Passions begin to swell, and their hopes are brisk and smiling, and nothing but Victories and Praiſe, Triumphs and Success do rove within their Fancy, an unexpected Providence stops them in their full Carriere, blasts their hopeful Spring, and all ends in a Dream. The Tyrant waxes pale, and mourns, curses his Confederates, perhaps that *Machiavel* below, that he and they are not Stronger than Omnipotence, and more Politick than the All-wise. When wicked Designs are in the
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Egg, they may be crush'd and prevented by the slow and dull Methods of Humane Wisdom, an easie hand ; but when they hatch into a Serpent or Basilisk, breathing out nothing but Death, and Poyson, and Despair, and Palene's sits on every Brow, this Danger calls for an Infallible Eye, and Omnipotent Arm for its Deliverer : Extremity, and the utmost minute of Cure, are the Seasons for Divine Mercy : When *Hezekiab's* wound is become Incurable, when *St. Peter* and his Church begin to sink ; when *Sennacherib's* Regiments encompass and shut up *Jerusalem*, when Counsels and Armies fail, and the Secular Arm doth shrink, and nothing but a Wonder can prevent Despair ; a Provident Eye looks down from above, Defeats the Enemy, and Crowns the Day with Victory and Success. Thus did *Englands* Church and State both lye like *Isaak* upon the pyle, the Flame and Conspirators are ready for the Bloody Sacrifice ; but an Angel thrusts his hand through the Cloud, a Bird of the Air tells the matter, and a Ram is caught by his Horns in the Thicket ; the Conspirators are their own Ruine, and now the cause of our Joy and Triumph, which leads

to the last part, *We are deliver'd* : which commands us these two Duties.

First, A Faithful Remembrance of this Mercy of God.

Secondly a future Dependance upon Providence.

First, A Faithful Remembrance of this Mercy of God. This is all the return we can make for Divine Favours, passionately to resent and commemorate them. But alas ! Good deeds, though the Condition is so cheap, do dye like Men, and are buried in the Grave of Oblivion, and have seldome a Resurrection in the mind of the Receivers, thinking it meanneſs to make an acknowledgment that they are obliged to God himself. He therefore well foresaw how soon his Miracles and Wonders in *Ægypt* would be forgotten, or attributed to Foreign Deities ; He therefore commanded *Aaron's Rod* ^a and ^b the *Pot of Manna* to be laid up, and Stones to be erected at the passing of *Jordan*, to be constant and standing Monitors to the descending Generations, of the Power and Bounty of God to their Forefathers ; and our Saviour had regard to the treacherous Memories of Mankind, when he

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^a Numb. 17. 10.

^b Exod. 16. 33.

Joh. 4. 7.

commanded the frequent Commemorations of his Death and Passion, lest that grand Attchievement should slip out of the minds of men; so difficult it is for Sinners and Ungrateful men to record a Favour. The Pagans Adorn'd their Temples with their *ανθήματα*, the Spoils of their Battels and Victories, in Honour and Memory of the Assistent Deity: and the Sailers having escaped a shipwrack, hung up their *Vestes Votivas* unto Neptune, to record the favour of the Sea-god. We tell the long stories of our Sorrows to the Neighbourhood, we proclaim our griefs like *Jeremy*, *All you that pass by, is there any sorrow like to my sorrow? or any grief like to my grief?* We pen down the black dayes, write the Effects of a devouring Flame, or Pestilence, Judgments upon Marble or Cedar with the Pen of a Diamond, we tell them to our Children, *O passi graviora!* and entail them upon Posterity; but for Mercies and Favours, we cry not with the *Psalmist*, *Come and see what God hath done for my Soul*; we hush them in Silence, we Degrade and Vilifie them, to Advance our own Wisdom and Power, and say
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of them as *Nebuchadnezzar* of his *Babylon*, Is not this great *Babylon* that I have built for my Honour and Renown? Injuries and Affronts we write down in indelible Characters, the Persons, and Time, and all the aggravating Circumstances are ever fresh and green,

--- *manet alta mente repositum*
Judicium Paridis ---

and never laid aside but upon a Sacramental day, and taken up the next. Though our Memories for Benefits at first may be fresh and brisk, yet the sudden Flame of Joy at length changeth its ruddy Complexion, grows pale, and endeth in Ashes, and is blown away. And this day began to lose its Solemnity, had it not been reviv'd by the New Traiterous Designs and Contrivances of the same sort of bloody men.
^a And if these bold Conspirators, having found the Cellar for their Design, directly under the Royal Throne, did seem to persuade themselves from that Accident, that God by a secret Conduct did favour the Attempt, we may now justly turn Providence

*a Hist. of the
Powder Plot.
P. 7.*

vidence upon them, and in this strange Deliverance acknowlege the hand of God; in a true Remembrance therefore of this great Deliverance, the Knife being taken from our Throat, the Flame quench'd, the Snare broken, and the Tempest calm'd, and the Church and State, and every private Person riding at an Anchor in a quiet Haven, let us acknowledge our mighty Benefactor with our *Psalmist*, and say, *Our help is in the Name of the Lord who hath made Heaven and Earth.*

Secondly, A Dependance upon future Providence. ^a *Hitherto* (said the good man) ^{a 1 Sam. 7. 12.} *hath the Lord helped us; he is God for ever, and changeth not, and his hand is stretched out still.* The Familiars of Rome, which haunt the Courts and Palaces of Princes, like the Devil in the Gospel, sometimes attempted to cast us into the Water, by the *Spanish Armado*; sometimes into the Fire, by this Conspiracy; and sometimes by Civil Wars and Rebellion (riding another sort of Men) they rent and tore us till we foam'd again. But Providence that commands the Waves and Flames, kept us secure, dispossest
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*See the Book
called the
grand Designs
of Papiſts in the
Reign of
Charles the
Firſt.*

the Fiend, and we are in our Wits again, and under our own Vines of Peace and Safety. And though the ejected Spirit thinks to return again, and make our last Condition worse than our first; yet we doubt not (if our Prayers and just Zeal be not wanting) that Providence will put a stop to him, and say to him as he doth to these proud Waters, the swelling Billows of the Ocean, *So far shall ye go, and no farther*; for think not that your Saviour is enthron'd above only to hear the *Hallelujahs* of Saints, and enjoy his Triumphs, and listens not to the cries and groans of his Distressed Members here. He watches still, discovers their Dangers, feels their Wounds, and sends them Aids and Supplies, Power and Counsel to make them Successful, that the gates of Hell and all its Auxiliaries might not prevail against them. Let the Times look Black and Stormy, let Predictions be never so sad and gloomy, and we hear the sound of many Waters, and the Fiend and all his Confederates sit in full Consult for the ruin of Religion, and nothing else is heard but the noise of Ravens and Eagles for the
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the dying Corps, yet we can stand secure,
an Omnipotent Arm doth wield our
Sword, and our Councel is All-wise, 'tis he
that neither Heaven above, nor Hell be-
low, nor Earth and the Sea between, can
skreen off his Divine and All-seeing Eye.
The closest Dungeon and most secure
Cell, neither Shade nor Night, as black
as a Traytors Soul, can conceal their Po-
licy from him that Orders and permits,
Disposes and Prohibits for the Interest
and Benefit of Religion, which tells us,
*That all things shall conspire for their good
who truly worship him*; and that he that in
former dayes did deliver us out of the paw
of the Lion and the Bear, will deliver us
from this Uncircumcised *Philistin*; and
that we might not dispond and suspect his
Promises, he doth further assure ^a us, *that*
Heaven and Earth shall pass away, but my
Word shall not pass away: and therefore
let us not sink and despair, and cry out,
Master, we perish; but see the Train of
Powder, and view the Snares, all lying In-
nocent and Unactive, the whole Design
of our Enemies Defeated; and with a
grateful Mind sing the Triumphal Song
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^a Matth. 24. 35.

Rev. 7. 12.

to God, with the Angels who stood about
his Throne and worshipped, saying, Amen,
Blessing, and Glory, and Thanksgiving, Ho-
nour, and Power, and Might, be unto our
God, for ever and ever. Amen.

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Rev. 7. 12.

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